

MILITARY DUTIES,
RECOMMENDED
to an
ARTILLERY
COMPANY;

At their ELECTION of OFFICERS,
In CHARLS-TOWN,

13. d. 7. m. 1686.

By COTTON MATHER, Pastor of
a Church in BOSTON.

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*Ubi nullus est Militarium Virorum ordo et cura,
ibi nulli sunt R. P. Nervi. Herodot.*

*Plus Togæ laſere Rem-Publicam quam Lorice.
Tertullian.*

BOSTON in NEW-ENGLAND,
Printed by Richard Pierce: And are to be sold
by Joſeph Brunning, at his Shop at the Corner
of Priſon Lane near the Exchange. 1687.

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The preface.

IT was the Observation which judicious Cæpel began a Preface to a good Book with the mention of, Books are more necessary in a State than Arms. Let it pass for a Conveniency among us in this Scythian Defart, That the Gentlemen who handle Arms may be also presented with Books accommodated unto their Instruction and Encouragement. It is reported of an unparallel'd Souldier, no less an Hero than Julius Cæsar, that being forc'd to swim for his life in an extremity, he employ'd one hand to preserve from the damage of the water, certain Books which he had a special value for. Nor is it any Disparagement unto men of a military Disposition or Improvement, that in all ages the most accomplisht of them, have been willing sometimes to make Books the entertainment of their vacant hours: Even a mighty Alexander must have a Book under his pillow, or he cannot sleep. Perhaps it is from something

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The Preface.

Something of this Bookish Temper that this poor Sermon preached unto the Artillery of Middlesex, is by some Members of that worthy Company now desired to be printed; that their eyes may dwell upon those things which He who gives favour to them that are not men of Skill made not altogether unacceptable unto their ears. It was a Souldier that found out the happy art of Printing at first; and it seems that Souldiers will now and then press the Press into their Service still.

*My Education among Libraries, my Con-
cernment only in such a Warfare as Timothy
had recommended unto him, and my impatient
Longings for the Revolution of a Golden Age
wherein there shall be (as about the Time of our
Lords first coming it is noted by the Roman Hist-
orian that there was) Totius Orbis aut pax
aut pactio, a general Peace or Truce through-
out the whole world, have made me the unfittest
of all men to read Military Lectures. Alian's
Tacticks shall stand in the Rere of my Authors,
and will perhaps be left unstudied by me, till
I have nothing else to do. That military mis-
chievous Invention of Guns, and the Nitrous,
Sulphureous, Charcoal'd matter which they vo-
mit, was indeed first hit upon by a Clergy-man,*
yet

The Preface.

yet one that I never would care to be a kin unto,
But a Request from the Honoured Persons, at
whose Invitation the ensuing Thoughts have
been Spoken and Written, was a strong Sum-
mons not to be gainsaid by me, who ought to
count Opportunities of doing Good among the
best of all my Treasures. They asked me to lay
before them their Duties, as farr as my Armory,
the Bible, would inform me what they are: and
I have with brief Hints attempted to let them
know what those Words of Command are which
come unto them back'd with a, Thus saith the
LORD. They have also asked me to give
them a Copy of those Words for the Publica-
tion of them; and I consider'd that this being
all, my case was not so hard as that of the
Expedition against Sisera, wherein out of Ze-
bulon were engaged they that handled the pen
of the Writer, Gown-men became Sword-
men, and Pen-knives (as one saith on it) were
turned into Swords. But in this thing they
had not found me ready to gratify them, if it had
not been for the sake of Communicating those Me-
ditations in the Close of the Discourse, which
render every man a Souldier, and call upon
all to encounter the invisible Enemies of their
own souls. This part of the Discourse is no

The Preface.

Diverſion from the work which my Hand finds to do, however the other may: of this, if I had a voice as loud as the laſt Trumpet I muſt ſay, Let him that hath ears to hear, hear.

Thousands of Praiſes, whole Ages of praifes be given unto a good God, for the Abundance of peace wherein we in this Wilderneſs do delight our ſelves. 'Twere well if the bleſſed leiſure which Deus fecit, is given by God unto us, were employ'd unto ſpiritual Advantages by us all; and particularly by them that have a kindneſs for the affairs of Souldiery. It would be an incredible benefit to the Church of God, for men to have their houſes furniſhed with Treatiſes which ſhall teach them how to Spirituallize the outward occurrents of their Occupations, and ſet Pulpits, and faithful Preachers for them in every Buſineſs that they have to meddle with. I find that the Husband-man, and the Shepherd, and the Mariner, yea, and the Weaver too, are thus provided for, by the ingenious Labours of ſome heavenly-minded men. A Reverend Perſon among our ſelves, has in this way been an Obliging Friend unto the Souldier alſo; His, Souldiery Spirituallized, well deſerves the Peruſal of them to whom it is directed, and hath given a juſt Super-Sedeas unto thoſe Enlargements

The Preface!

*of that kind here which else might have been
endeavour'd. That they who will be Souldiers
may likewise be serious; That there may be
Glory to G O D in the highest, and that
there may be Peace on earth, and Good Will
among men, is the grand Scope of this little Essay.*

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MILITARY DUTIES

*Laid before***A TRAINED BAND**

13. d. 7. m. 1686.

It is written in

PSAL. CXLIV. I.

*Blessed be the Lord my strength, who teacheth my
Hands to war, and my Fingers to fight.*

That elegant Resemblance of our Lord
Jesus Christ, in the close of His last
Letter from Heaven to the Church
on Earth, Rev. 22. 2. *A tree of Life
which bears twelve manner (a blessed variety)
of Fruits, the leaves whereof also are for the heal-
ing of the Nations, hath been sometimes not
unfitly apply'd unto the Scriptures, those pre-
cious Leaves of the Bible, which testify of Him.*
There

There is in these *Oracles* of God, a delicious Entertainment for the innumerable sorts of Readers to whom *these presents come* ; and the Benefit of the *Souldier* particularly is not left unconsulted in them. The blessed *Suitableness* of this *miraculous Book* unto the Affayrs and Concerns of all men, is, to be found (as the Philosopher saith, of the *Soul in the Body*) in every part thereof ; but the Book of *Psalms* (a *Little Bible*, as *Luther* styl'd it) in peculiarwise, is so remarkable on this score, that it was no imprudence in old *Jerom* to bid his Friend make This his *Vade mecum*, his constant Companion, it was no folly in the holy Minister of *Constantinople* being driven out of that City, to take no part of his Treasures but This, which was unto him *pro et pra Divitiis*, instead of and better than all the *Riches* of the World ; the renowned *Basil* therefore very rightly recommended it as *A Divine Treasure*, and the eloquent *Chrysostom* no less appositely reputed it as, a *Panoply for the Christian*. From this *Panoply*, from this well-furnished *Armory*, give me leave to offer something for the Use of this *Armed*, and much honoured Auditory. For this cause the name which the Holy Spirit in a certain place (in *Col* 3. 16.) putteth upon these *Psalms* is that of *spiritual Songs* ; partly

partly because the *Spirits* of men are most singularly *sui*ted therein: every man may conceive, as *Athanasius* long ago observed, That they speak *de se, in re sua*, to his own case directly. Tis to be hoped that the *Spirit* of the *Souldier* especially will anon herein meet with what shall not be impertinent unto him.

That inspired person, whoever he were, that *marshalled* the *Psalms* into the *Method* wherein we now enjoy them, seems to have had some respect unto the Affinity of *Subjects* therein handled, in his doing of it. Hence this Hundred-and-forty-fourth Psalm, with the rest unto the end of our *Psalter*, is employ'd in that business which we expect at the end of our pilgrimage to be put upon; even *The magnifying of the LORD JEHOVAH*. The *Penman* of this *Composure*, is by the *Title* of it, determined to be *David*, the *sweet singer of Israel*. Indeed some passages of it are by *Him* again repeated in both his first and his second Edition of the *Eighteenth Psalm*; and if the *Primitive Christians* in their *Publique Worship*, are reported to have had no common satisfaction when they heard *Aliquid Davidicum*, any thing of *David*, sounded among them, tis

to be suppos'd, that we shall not therein come behind them. But the *Occasion* of the Composure is to be variously guesled at, as an *unwritten thing*. Those whom we (upon uncertain grounds) reckon the *Seventy Greek Translators*, or rather *Interpreters* of the Old Testament, have so inscribed it, *A Psalm of David against Goliath*; so the *Ethiopic* likewise, and so the *Vulgar Latin*. And perhaps *David's* victory over *Goliath*, may be one thing referr'd unto in this *Song of Zion*. I find a *Jewish Commentary* particularly favouring such a Sentiment. But good old *Hilary* for one, justly and honestly declames against the foisting in of this clause, where it should not be. Thus much then is all the *Conjecture* for which we have room left unto us: We may apprehend that the amiable *David* was now arrived thro an *Iliad* of Mischiefs and whole Seas of Difficulties, unto a Settlement in his Kingdom over *Israel*; and that hereupon he now presents unto the Lord, both his *Praises* for the Vanquishment of the Enemies who had hitherto disquieted him, and his *Prayers* for the Continuance of his Tranquillity, maugre all future Opposition.

The Rapturous *Thanksgivings* of the Psalmist

Psalmist begin as soon as was possible ; even at the verse now before us. The *gracious Saint* is here uttering of his Wishes that the great G O D may forever be well-spoken of by all the world, and this on a double account. Something God hath *been* to him, and something God had *done* for him.

Firstly, For Something that God *was* to him. He ascribes to the Lord that Title, *my Strength*, or (Heb. *Izuri*) *my Rock*. q. d. ' The Almighty God has afforded a better ' *Defence* to me in all dangers than the ragged ' *Rocks* and Caves and Thickets did unto my ' poor Countrey men, before I by slaying the ' *tall Pagan* occasion'd the Routing of the *Philistines*, who had driven them thereinto.

Nextly, For something that God *did* for him. He celebrates this Kindness of God unto him, *He reaches my hands to war and my fingers to Fight*. i. e. ' The good God enables me to go through the *Military Performances* which I am put upon. These *Hands* of mine that were once wont to hold the ' *Shepherds Crook*, and these *Fingers* of mine ' which were wont to solace me with their ' *soft Notes* upon my *Harp*, are now expert in *those*

those *Martial* Achievements which God hath bin my *Teacher* in. There is a divine *Teaching* herein acknowledged, and the *Twofold Subject* of it is taken notice of. The Good man first declares the *Subject* which *received* this Teaching: This was his *Hands* & his *Fingers*. These are by a *Synecdoche* put for not only all the *Members* of his body, but also all the *Powers* of his mind. These may be singled out, because there is a *special Use* of these parts in all warly Encounters. There was so particularly, first in *Choosing* and then in *Casting* the *Stone* which laid the *Philistean* Champion sprawling on the ground. In the *Hands* also *Strength* is seated, and *Skill* is shewed by the *Fingers*. So both of those Qualifications may herein be glanced at. The good Soul next declares the *Subject* which this Teaching was *Occupy'd* about: This was *Warring* and *Fighting*. The former Expression [*Lakrob*] comes from a Root that signifies to *Draw near*; the Latter [*Lammilchama*] comes from a Root that signifies to *Eat up*; because in Warly Engagements, persons first *Approach* and then *Devour* one another.

From hence then the *Doctrine* which *Summons* our present Attention is

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DOCT:

That *The Almighty GOD* is to be acknowledged as the *Author* of whatsoever *Military SKILL* or *STRENGTH* any *Children* of men do excel in.

THAT the *Worthy Company* who call'd me to this place and work, may not be too long detained from the *Field*, where no doubt, they love to be, all due *Brevity* shall be endeavour'd, in our present *Discourse*.

Only two *Propositions* shall be call'd upon, to ripen this *Doctrine* for it's *Application*.

PROPOSITION I.

It is the Priviledge of some Persons to excel in a Military Skill or Strength.

There is a two-fold *Military Excellency* which some in the world are so priviledg'd as to reach unto.

Firstly, There are some persons excellent for their *military SKILL*. There is such an happy unhappy *Art* used among *Adam's* wrangling Posterity in the world, as that

of *Tactics*, or the *Art of Warr*; and here and there we may find those who have the honour of being excellently well *skill'd therein*. The politic and most *peaceable* Monarch of old, made it one of his Aphorisms in *Eccl.* 9. 18. *Wisdom is better than weapons of Warr.* But some *desireable persons* there are, meriting for this to be called *Delicia humani generis*, or *Mankinds Delight*, who at once have *Weapons* in their hands, and *Wisdom* in their Heads enabling them to manage the same unto very good account. There are persons very notable for *Feats of Arms*, like *David*, of whom tis reported in 1. Sam. 18. 5. *He behaved himself wisely and he was set over the men of war*: It seems he was so good a *Souldier*, that he was made *Captain of the Artillery* at *Gibeon*. Such brave men were those pious *Trans-jordanites*, of whom wee have that Description in 1. Chron. 5. 18. *They were men able to bear Buckler and Sword, and to shoot with Bow, and they were skilful in war.* And such a Character we also have of several *Tribes* who were mustered at *Hebron*, to solemnize *Dauids Coronation* there, in 1. Chron. 12. At verse 33. it is related of the *Zebulonites*, that they were *expert in warr, with all Instruments of warr, able to keep Rank*;
at

At *verse* 35. it is related of the *Danites*, and at *verse* 36. it is related of the *Asherites* likewise that they were *expert in war*. Some such *Beauties* is the face of the earth adorn'd with-all; Persons that understand well all the FIGURES or POSTURES which a Souldier is to use in the *Handling of his Arms*; persons that are well acquainted with all the MOTIONS & ORDERS which a Souldier may be call'd unto, all the various FACINGS, and numerous DOUBLINGS, & intricate COUNTER-MARCHINGS, & comely WHEELINGS which are customary, and all the CHARGINGS which the many sorts & shapes of BATTAILS do admit, with innumerable STRATAGEMS of War; persons, in a word, who can handsomely apply all the INSTRUMENTS of Defence which a Souldier may *Cap-a-pe* be furnish'd with, and all the INSTRUMENTS of Offence which a Souldiers hand can be put unto, from the *Half-pike* unto the *Granado* and the roaring *Canon*.

Nextly, There are some persons excellent for their *Military STRENGTH* also. There is a Two-fold *Strength* which Souldiers are sometimes to be admired for.

Firstly,

Firstly, Some Souldiers have an Admirable Strength of BODY: Such a Souldier was that renowned Judge of Israel, *Samson*, the History of whose Activity (as well as the signification of his Name) the Heathen have carried into their stories about their *Hercules*: 'Tis storied of Him, in *Judg.* 14. 6. That when a young Lion roared against him, he rent him as he would have rent a kid; tho the Oracles of the Lion's Maker have determin'd him to be the strongest among Beasts. 'Tis storied of Him, in *Chapt.* 16. 3. That he took the Gates of a City, Doors, Posts, Barrs and all, and carried 'em away up an high Hill twenty miles off. 'Tis storied of Him in *Chapt.* 16. 27. that with main force he over-sett the two huge Pillars whereon lay the stress of a vast Temple, containing many more than three thousand people.

There are Souldiers, that for the Strength of their Limbs, deserve the name wick once a King in *England* had, even that of *Ironside*; they may almost affirm, what *Job* deni'd, *My strength is the strength of stones, and my flesh is brass.* We have read of a *Scanderleg* who had an Arm that could make his sword strike through thick Iron, and who encountering a mighty wild Bull that had slain many, with
one

one onely Blow of his *Cimitar* cutt his head clean from his shoulders. We have read of a *Milo*, of a *Maximus*, of some others, men made up of *Sinewes*, that would hold a *club*, or keep a *place* in spite of all possible Assaults, that would carry *Burdens* next to insupportable, and in every peece of action scorn a *Match*.

Nextly, Some Souldiers have an Admirable Strength of SPIRIT also; their Courage is marvellous and invincible. Such were those Captains which increased *Dauids Band*, 1. *Chron.* 12. 21. all mighty men of valour. And such were the *Simeonites*, (*ibid.* v. 25.) mighty men of Valour, for the war: and such the *Ephraimites* (*ibid.* v. 30.) mighty men of Valour, famous throughout the house of their Fathers. There are Souldiers that for their Valour deserve the name of *Caleb*, which may signify *All-heart*, and who, like *Caleb* are not afraid to look a bigg son of *Anak* in the face. They are as undaunted as the *Leviathan*, (the *Crocodile*) which is made without fear; its a meer sport unto them, to out-brave the King of Terrours, to have Cannon Bullets flying & hissing, and drawn Swords glashing round about them, and discharged

discharged Pistols hurled at their heads ; they are like fiery metal-some *War-Horses* clothed with *Thunder*, they go on to meet *Armed men*, they laugh at *Fear*, and are not affrighted, neither turn they back from the *Sword*, they shout among the loud *Drums* and the shrill Clangors of the *Trumpet Ha, Ha!* the *Thunder of the Captains and the Shouting* only adds *Fire* to their *Magnanimity* ; and if they are threatned with such clouds of *Arrowes* as shall darken the very sky, they make no more of it than the *Persian*, who reply'd to such a Menace, *I am glad of that ! we shall then fight in the shade .* Yea, almost every spot of ground affords a spectacle of more *Fortitude* than what appears in *Fighting stoutly* when *Martial Noises* do inspirit men. We may see men whose *Blood chills* not when they are call'd out to dy alone in *cold Blood* ; men that with a steady Countenance can take grim *Death* arrayd with all its pompous Horrors, by the cold clammy hand, and cheerfully say, *Friend, do thy worst !* Such skill ! and such *Strength* many mortals have.

PROPOSITION II

The

The Almighty G O D is to be acknowledged as the Author of these Excellences.

All that have such Excellencies are beholden to G O D for them, and ought to own their being so. Among the *Romans*, there were those Officers who were called *Campi Doctores*, the *Doctors of the Field*. All true Christian Souldiers will acknowledge the Ever-living G O D for the supreme Teacher in the field unto them; they say, *He hath his chair in the Heavens, who is our Teacher.* Shall we speak of SKILL? Behold, the Blessed G O D, the Father of Lights is the Bestower of That. The haughty Sennacherib is rebuked for saying of his military Exploits, in *Isa. 19. 13.* *By my wisdom I have done them.* We are informed concerning the Husband-man by the princely Prophet, *His God doth instruct him to Discretion, and doth teach him.* How fitly may that be said of the Souldier too! There is a G O D that he hath his military Discretion from. Shall we speak of STRENGTH? Lo, This also is to be ascribed unto God, the Rock of Ages. It was a check given to the Moabites in *Jer. 48. 14.* *How say ye, we are mighty and strong men for the war?* As for Strength of Body this is from God. The Psalmist does most ingenuously

confess, in *Psal.* 18, 34. *It is the Lord that*
reacheth my hands to war, so that a bow of steel is
broken by mine arms. As for **STRENGTH**
 of **SPIRIT**, this too is from *God*. When
Arrows are to be made Bright, and *Shields*
 to be gathered, tis said (in *Jer.* 51. 11.) that
The Lord raiseth the spirits of men. That
 which makes this further evident is, that the
 Almighty *God* takes away military *Skill* and
Strength from men, whensoever it pleaseth
 Him. This the poor *Canaanites* had experience
 of: The Hundreds of Thousands of armed
 men in those mighty Nations, advantaged
 with Chariots that were plated with sweep-
 ing slaughtering Hooks of *Iron*, could not
 stand --- The Lord at once tormented them
 with great *Wasps*, hideously stinging of their
Bodies, and with black *Fears* weakning of
 their *Spirits*, they could not stand before an
 handful of men, to whom the Lord had promis-
 ed in *Exod.* 23. 27. *I will send my Fear be-*
fore thee, and will make thine enemies turn their
backs unto thee. The cruel crafty *Indians* among
 our selves, were t' other Day an instance of
 this too; at a time when we expected ut-
 most Ruin by their merciless hands, They
 fell before us like the leaves in Autumn, and
 themselves gave this reason of it, laying their
 hands

hands on their breasts, *Oh (said they) the Englishman's God makes us afraid here.* This there is no question to be made of; no means or helps will make us successful *Souldiers*, if *God* deny His Smiles: An Host of sorry *Mice* will render all our *Bow-strings* utterly unserviceable, if *God* say unto them, *Go down.* We have cause to say after the *Psalmist* in *Psal. 44. 6.* *I will not trust in my Bow, neither shall my Sword save me.*

But the *Improvement* of these things remains.

USE. I.

There is a strong Invitation to an Attendance on Military Discipline hence given unto all that are capable thereof.

This Truth should be as good as a Thousand *Drums* beating of a *Troop* in your hearing, engaging of you to repair in your Journey unto a peaceable military *Rendezvous*. It is lamentable to see how *Military Discipline* has begun to languish among us; to see how few list themselves in *military Societies*, and how delinquent in *military Services* they that have listed often are. I would to God the Time were come wherein we might have had a

Reasonable Sermon on that Text, *Isa. 2. 4.* *They shall beat their Swords, into Plow-shares and their Spears into Pruning-hooks ; for they shall learn warr no more.* When will men chuse *David's Motto, Anishallon;* i. e. *I am peace?* When will those two make-bate Pronouns, *Meum* and *Tuum* leave off to set mankind together by the Ears? But surely, till *Gog* and *Magog* are burnt up with flashes of hot Lightning, as their predecessors, the *Assirians* were of old; a fitter Theme to be preached on will be that in *Joel. 3. 12.* *Beat your Plow-shares into Swords, and your Pruning-hooks into Spears, and let all the men of War draw near.* Thanks be to the God of peace, for the Peace wherewith we enioy the Gospel of peace. We have no occasion to kindle *Becons*, or to stick up a Scotch *Fire-cross* for the Summoning of all between *Sixteen* and *Sixty*, to oppose an invading enemy. The thing which our Civil Authority puts us upon this day, and all that I am concern'd to speak a good word for, is, *The regard to military Discipline, which our peace does give us a most happy advantage for.* There is this Argument for the abundant use of *military Discipline* in the midst of us, now giving Encouragement thereunto; *The Almighty GOD is the Teacher of it.* And what! Will any of you be
loth

both to go-to-School unto the Almighty. GOD! Will you play the Truant from the School of GOD? Let the able-Idle Spectators of *military Exercises* for shame count themselves concerned to rank and file with their honest and industrious Neighbours. Tis desireable that all our *Trained Bands* might flourish, and become *Terrible, as an Army of Banners*. And it is particularly to be desired that our *Artillery Companies* may be unto the utmost countenanced. In *Persia* once they had an *Artillery Company* consisting of Ten Thousand, which they called, *The Immortal Company*, because whenever any one was taken off, another was still chosen to supply his place.

May THAT *Artillery Company* in special which I am now speaking unto, in this sense become an *Immortal Company*.

CONSIDER, I.

That Military Discipline is a very lawful thing.

When the *Souldiers* satt under the Ministry of *John Baptist*, he said not unto them, *Lay down your Arms*; but as in *Luc. 3. 14. Be content with your Wages*; which was as good as saying, *Be content to be Souldiers*. The believing Cen-
tution

Centurion did not look upon himself as obliged to throw up his *Commission*, tho it had a *Roman Original* : and yet of him it was said in *Matt. 8. 10.* *I have not found so great faith, no, not in Israel, as in him.* It is recorded of the Patriarch *Abraham*, (of that *Father of the Faithful*) in *Gen. 14. 14.* that he had a kind of *Artillery Garden* at his house ; an *Artillery Company* was under his Conduct, whereto about *forty Files* belonged. Shall we imagine that *GOD* will teach any *unlawful* thing ? No ; The ever-glorious *GOD* Himself is called, *The God of Armies*. But He is never called, *The God of Theeves*, or *The God of Murderers* ; or the God of any thing that is to be thought *sinful*. It is indeed said, that *They that take the sword, shall perish with the sword*. But this refers to taking up the *Sword* without a *right Cause*, and without a *just Call*. When men meddle with *Swords* without a *sufficient Call* from both *God* and *man*, they are wont to come off like those *Ephraimites* which the *seventy eighth Psalm* singeth of, among other *ancient things*, who would needs break prison out of *Egypt* and sieze upon *Palestina*, by *Force of Arms*, before they had a good *Warrant* for it, and were slain by the men of *Gath*, to the great grief of their Fa-
they

Father, and the encrease of their Servitude. It is also said, *Whosoever shall smite thee on the right cheek, turn to him the other also.* But private, personal *Revenge* is the thing forbidden there. 'Tis to be suspected, that the people who make Out-cries against all Use of carnal Weapons, would (as One ingeniously saith) use the Weapons very carnally, yea, very bloodily, if they had them in their own Hands.

CONSIDER, 2.

That Military Discipline is also a Needful thing.

It was a true Remark of the ancient Grecian, That, *A Common-Wealth wherein there is not a plenty of Military men, is as a Body without Sinews.* A Wall of Stones about a City or a Countrey is good for little without a Wall of Bones defending of it. -- *Hi sunt Sparta: membra.* It is threatned as a very direful Plague unto a Land in *Isa. 3. 2.* *The Lord of Hosts doth take away the men of War therefrom.* Why should any of us have an hand in bringing such a plague on the Land wherein we live.

¶ Don't plead, *Its being a Time of peace,* may Excuse us from being in Arms while these
Halcyon

Halcyon dayes continue. For a Time of Peace is the time to prepare for a time of Warr. The prudent King *Aſa* thought ſo of old. And the want of *Preparation* in us, may ſharpen the *Edge* of an Enemies *Deſire* to our Land. Some *West-Indian* might have been upon our ſkirts before now, if the *Military Appearances* among us had not damp't them. You are not ignorant of what beſel the Inhabitants of quiet and ſecure *Laifh* long ago.

Do not plead, *I can't ſpare the time to Train.* What! not ſpare time to go to School to GOD? 'Tis obſerv'd, that the people in this Country with moderate *Diligence* make themſelves capable of greater *Leiſures* than many in the world. Beſides, Would you ſerve God with that which *coſts you nothing*? Or would you be made *Souldiers* by a *Miracle*?

Do not plead, *There are enough to train without me.* How if every one ſhould plead ſo? Certainly, people did not thus exempt themſelves from the *Artillery Company* at *Jeruſalem*, in the dayes of *Jehoſhaphat*. It is noted (for ſo I would underſtand it) in 2. Chron. 17. ſin. That while one man was *Leader* of that *Company*, they were an *Hundred and eighty*

Eighty Thousand: While another, they were *Two hundred Thousand*; while another, they were *two hundred and eighty Thousand*; and while another, they were no less than *Three hundred thousand*. There were *Thousands* exceeding the *Unies* in our *Artillery Companies*!

Should I now pretend to give *Directions* how *Military Discipline* may best be ordered among us, I might justly be derided no less than he that would read *Military Lectures* before the Martial *Hannibal*. Yet there are *Two* things which I would presume upon a *Liberty* to say.

ADVICE. I.

It seems good Prudence to be most Attent on and Accurate in that peice of Military Discipline which is most Necessary;

Or most accommodated for the **SAFETY** of the place which we belong unto. We have such a *Parenthesis* in the Preface of *David's Elegy over Saul and Jonathan*, 2. Sam. 1. 18. *He bad them teach the Children of Judah the --- Bow.* Some take that Word, *the Bow*, to be only the *Title* of the ensuing Song. But others thus conceive of it. *The Philistines*

Philistines had made fearful Slaughter among the *Israelites* by their being curious *Archers*; and the study of *David* now was to have the *Israelites* out-shoot the *Philistines* in their own Bow. All that you shall now hear of this matter from one whose highest military Attainment is that he counts Military Discipline a thing not to be despised, is only This: There is a swarthy Generation of *Philistines* here, the *Indian* Natives, I mean, whom alone we are like to have any Warrs withal. These Salvages have (not long since) butchered several Hundreds in these Plantations; in that bloody gloomy-day, when the Alarm of Warr was heard, and it was said, Sword, go through the Land, the *Canibals* had many an Hellish Feast of *English* Flesh; and the main thing wherein the wild Creatures out-did us and un-did us was this, They were very yare *Marks-men*, and every tree was a Fort from whence they took their Aims. If ever those now-wounded *Chaldeans* should make an Attempt again upon us, there will be few Words of Command used, unless those two, Make ready, and Give fire. The best *Marks-man* will then be the best Souldier: The *Benjamites* that can shoot to an Hairs Breadth will probably carry the day. How comes it then to pass, that

that in our *Trainings* there seldome are any
of *Marks* and *Prizes* set up for the promoting
this Accomplishment ?

ADVICE. II.

They that give their presence to Military Discipline, should be ashamed if their Proficiency therein be not conspicuous and considerable.

The Counsil which *Paul* gave to a *Spiritual Souldier* is very Proper here, in 1. Tim. 4. 15. Give thy self to these things, that thy profiting may appear unto all. Do not look upon *Training dayes* as designed for meer *Diversiſon* and *Recreation*; or to do nothing but make *Smokes*. Be not of them who unless to get off a *Fine* would never appear at their *Colours*; Remember that, *As you were*, is not a fit word of *Command* for you all the year long. Behave your selves alwaies in your *Trainings*, as under the Eye of the *Authority* whom, under His *Majesties* favourable *Protection*, you are therein *Obedient* unto, yea, and as if you were by them also bid to expect the sight of an *Adversary*. At the End of each day, be able to make a good Reply unto that Question, Quid profici? or What progress have I made
this

~~This~~ day in military Discipline ? Give not your
~~Errors~~ cause to blame your Non-proficiencies.

USE. II.

*The Attenders on Military Discipline should
 hence be careful to Acknowledge God in what
 they do.*

Let them act according to that Acknow-
 ledgement, *The Lord is my teacher.*

To particularize :

FIRSTLY.

There are some *Acknowledgements* due to
 God from you, WHILE you are using of
Military Discipline.

All the *Trained Souldiers* among you have
 these things incumbent on them, as so many
Acknowledgements unto GOD their Teacher.

In the first place, *Souldiers* should be Gra-
 cious men. O get on the *Whole Armour*
 of God ; Get gracious Principles into your
 Souls. Never dream That you are in all
 respects fit to war and to fight with any men
 till

till your peace be made with God. You that
 may some time or other carry your Lives
 in your Hands, had need alwaies to carry
 Grace in your Hearts. A very Heathen hand-
 ling that Problem; *Who is the best Armed Soul-
 dier?* Solved it so; *Integer vita scelerisq; pu-
 rus*: the sincere godly man is the best Armed of
 any man in the world. You be n't so fit as you
 should be to handle a Sword; till you come to
 use a Book as well as a Sword; till you go-
 vern your lives by the Words of Command in
 the Book of God; till you can say with that
 renowned Souldier in *Psal. 119. 14. I have
 rejoiced in the way of thy testimonies, as much as in
 all riches.* You are poor Souldiers, till you
 can with all Hilarity say to your own souls
 as that dying Ancient Hilary did, *Egrede-
 re, Anima; egredere, quid times?* or Turn out, O
 my Soul, turn out; Scorn, Scorn to be afraid of
 Death; which no uncovered man can duly say.
 After all the Bravadoes which many Hectoring
 Dam-mee's make while no body is like to hurt
 them, it is the New-born, heaven-born Christ-
 ian that will stand the most daringly before
 the mouthes of Cannons vomiting out Fire &
 Death; Here, here is the man that is best able
 to look the most terrible of all terribles in the
 face & to scoff at the hisses of that Rattle-snake

DEATH, saying, *Where's thy sting?* I have heard that not very long ago, in the Low-Countrys an huffing Captain challenged one reputed a very pious man into the Fighting of a *Duel*; the General taking notice of it said, *Pray stay till to-morrow, such a Town is then to be assaulted, I'll then see which of you two can fight best.* The Town was assaulted, and a Breach made in the Wall; Now (said the General to the Challenger) *Now do you Enter:* To this the courageous Coward reply'd with horror, *I beseech your Excellency excuse me, I be n't fit to dy.* But the man whom the Changes of Regeneration have made fit to live, he is likewise fit to dy. He that hath Christ for his Life, will assuredly have Gain by his Death; and may fall into Transports of Joy, when ever the grim Ferry-man shall call upon him, *Come away!*

Moreover, Soldiers should be Praying men. The illustrious *Gustavus Adolphus* was, for a Soldier, the miracle of this last Age; but scarce any thing more contributed to his being so, than the Army of Prayers which were ever in his Service: Hence he would say to his Counsellors, *The greater our Army of Prayers,*
the

The more assured will be our victory. It is given
 as the Character of a man worthy to be a
 Captain, in *Act. 10. 2.* *He was a devout man*
and one that pray'd unto God alway. The Em-
 peror *Aurelius* was blessed with a Legion of
 such Souldiers in his Host: When the Army
 was like to perish for Thirst, this *Christian*-
Legion with-drew to Prayer, and immediate-
 ly God sent a plentiful Rain which relieved
 them, but sent such fearful flashes of *Light-*
ning therewithall as destroyed their Enemies;
 from whence this was called the *Thundering*
Legion. God grant that every *Trained Com-*
pany among us, may be a *Praying Thundering*
Company! PRAYER, was the great *Field-*
peice of *Jehoshaphat*; tis said in *2. Chron.*
20. 3. *He set himself to seek the Lord.* Yea,
 the most of the Prayers in the Bible were
 made by a Souldier; The *Psalms* of *David.*
 Our late *Indian-War* gave us evidence enough
 of PRAYER's efficacy and importance, in
 military Executions. *Luther* was wont to style
 Prayer, the *Gun-shot* of the soul. Certainly,
 a Souldiers Weal is enwrapped in nothing
 more than in the well-discharging of it.

Furthermore, Souldiers ought to be well-

Training men. I would say about your *Train-*
ing, as Paul about *Eating* and *Drinking*, in
 1. Cor. 10. 31. --- *Do all to the GLORY*
OF GOD. Let all that you do from the
Girding on of your *Harness*, to the putting of
 it off, be aimed at the *Glory* of God, and the
Good of His people, to the just Satisfaction of
 your *King* and *Countrey*. Let every one of
 your *Weapons* have that *Motto* which the Lord
 has provided for the *Bells* of the Troopers
Horses in *Jerusalem*, Zech 14. 12. HOLI-
 NESS TO THE LORD. Let all
inferior Ends be placed by you in a due *Sub-*
ordination hereunto, and not be the *main Spring*
 of your *Artillery Motions*. As a religious man
 once at work in the Woods, being asked, *Who*
are you at work for? very favourably answered,
I am cutting of wood for God. So be you able
 to say of all your *Trainings*, That you are there-
 in *Obeying* of God, and the *Government*, which
 is the *minister* of God unto you for good: thus
 preparing to *Fight* the *Battails* of the Lord.

Once more, *Souldiers* ought to be *Sin-ha-*
ting men. There has been a Scandal raised
 upon *Souldiers*,

[*Nulla fides pietasq; viris qui Castra sequuntur.*] that

that *Souldiers* are seldom *Christians*. The *flander* has been most happily confuted by the virtuous Lives which many men of a *Military Profession* have been exemplary for. That I may recite one Instance instead of many, give me leave to inform you of what the Learned *Voetius* relateth in his *Ecclesiastical Policy*, (part. 1. Lib. 2. Tract. 4.) concerning a young *Scotch Gentleman* of his acquaintance, then a Captain in the *Low-Countries*. This devout *Souldier* was (as *Voetius* testifies to the world in his *Immortal Writings*) a *Mirroure* of piety, Gravity, Modesty and extraordinary Prudence. He was abundant in Reading the Scriptures, & sundry Treatises both of *Divinity* and *History*, and penning down in his private papers the memorable passages which he found pertinent & profitable to himself therein. Yea, it was common with him to spend whole Days in the Austerities of a *Fast*. He moreover kept a constant *Diary* wherein (to use his own Phrase) he had on one Side, a page *For the Old man*, on the other side, a page *For the New man*; in these he did every day note down on the one side, *How far the Interest of Sin decayed in him*, on the other side, *How far he grew in his Conformity to Jesus Christ*.

and date. p. 26.

thus until he dyed. Upon which the
 collection of that great man is to this purpose.
 It is fit that many Ministers of the Gos-
 pel should read this, to make them sensible
 how much a *Souldier* has gone beyond them
 in the Exercises of Devotion. Now let
 your *Accurate Conversation* in like manner
 promote the *Vindication* and the *Reputation* of
 the blemished *Souldier*. Beware of those Sins
 that *Souldiers* are most addicted unto. *John*
Baptist in his *Advice to Souldiers* Luc. 3. 14.
 hath enumerated some of those hateful *Im-*
moralities. It was a Proverb of old, *Miles*
Romane, Egyptum cave; *Roman Souldiers*
 must be careful to shun *Egyptian vices*. Ma-
 ny a man is no less than a *Leader* unto a
Trained Band, and yet so miserable as to be
 himself mis-led by a *Foolish Lust*. O be so
 valiant as to *Fly* (here *Valour* it self turns its
 back) the *Fleshy Lusts* whereof the *Alarms* of
 God have told you, *That they war against the*
Soul. Abstain especially from the ordinary
Epidemical Vices of Training Dayes. It is re-
 ported of the *Carthaginian Souldiers*, that they
 were not to meddle with any *Wine* all the time
 of their bearing *Arms*. Our *Trainings* are
 too commonly abused unto the contrary excess-
 of *Sarfeiting* and *Drunkennes*. Let the
Vanity

Vanity, let the *Riding*, let the pagan profane *Health Drinkings* which are then used, be abominable unto you, who have not *Turned Christ*.

SECONDLY.

There are some further Acknowledgements due unto God from you, **WHEN** you are *Thriving* in *Military Discipline*.

If you *Thrive* under your heavenly Teacher, or you are to pay unto Him such Acknowledgements as these.

Your humble, your hearty *Praises* are first, to be rendered unto the Most High for all your *military Endowments*. Among the Ancients, when an old Souldier came to have an honest honourable Dismission from the Camp, he dedicated his *Arms* with his *Praises* unto his *Household Gods*. Truly there are *Praises* to be returned unto our God, when we are made Masters in *military Practice*. O do as the Psalmist in the close of his *military Psalm*, (in 2. Sam. 22. 50.) resolves to do. *I will give Thanks to thee, O Lord, I will give Praises to thy Name.*

Again, You should now *Submit* unto your

the hardest military Employment that the Most High God shall call you to. Stand like the *Israelites* in the Desert of old, pitching every man by his *Standard* about the *Tabernacle* of the Lord; and when you have the full *Warrant* of GOD and His *Vice-gerents*, don't shrugg or shrink back for any *Difficulty* that you may be put upon. Let me speak unto you in the words which the *Lord-General* of *Israel* in his military *Oration* used, (2 Sam. 10. 12.) *Be of good Courage, play the men, for your people, and the Cities of your God.* Here you are like the *valiant* of *Israel*, all holding of *swords*, and expert in war, -- standing about the *Bed* of *Solomon*; and if *Solomon* say the word, then count that the best way to save your lives will be to lose 'em; and so the *holy Angels* may at the first *Arrival* of your disengaged *Souls* into the *spiritual world*, welcome them with the *Salutation* which an *Angel* gave to *Gideon*, *The Lord is with thee, thou mighty man of Valour.*

Finally, When you cannot possibly, or may not lawfully serve God as *Souldiers*, be willing to serve God as *Sufferers*. God knowes whether you may ever be put upon the bearing of any Testimonies to the Truths or Wayes

of Jesus Christ, which may incurr the *Frown* of all *Standers-by*. Now it will be a greater magnanimity to suffer *Disgrace* and *Poverty* and *Imprisonment* cheerfully, than it is to defend a *Feild* of *Lentiles* singly against an whole *Army* of *Philistines*, or to slaughter six hundred of 'em with an *Ox-goad*. Be ready with a *passive Obedience*, to follow Him whom the *Apostle* styles in *Heb. 2. 10.* *The Captain of our Salvation*, made perfect through *Sufferings*. *Souldiers* have sometimes had their *Superstitions* about *Crosses*, but most certainly it is the most real *Christianity* to take a *Cross* imposed by the *Providence* of the Lord Jesus on us, and to lay the ragged *Tree* upon our *shoulders* until it do there bring forth the *peaceable fruits of righteousness*. The name that our *K. Edward 1.* (the comliest of men) had when called *Crouch-back*, because of the *Cross* which he wore on his *Back*, very well befits a *Souldier*, when *Crosses* and *Tryals* are carved out for him by the *God of Heaven*. *Christian Souldiers* should be as willing to entertain *Crosses*, I mean *Sorrows*, and *Troubles*, for the sake of the *Gospel*, as the *Primitive Christian Souldiers* were to throw by the *military Crowns* which were profered unto them. The Ancients have with very eloquent Lines
celebrated

celebrated those Forty Souldiers, who for the professing themselves *Christians*, were content to undergo the fiery exquisite Anguish of being *Frozen to death*. Let every one of us in like sort be content to endure the bleakest, the most nipping and peircing winds that can blow upon us for our *Faithfulness* unto the Son of God. O be among the *Armies in Heaven* following the *Lamb*, and if ever you should (thanks be to God you yet have not) to do with *Persecutors*, be unto them no otherwise than as *Sheep before the Shearers*.

USE. III.

Hence, *Men expert in Military Discipline* are to be had in high Account by us, as the *great Blessings of the Great God*.

If *Acknowledgements* are to be made unto God as the *Author of Military SKILL or STRENGTH*; surely the *River* of our *Acknowledgements* running into that infinite Ocean, may do well to call at the Banks of *Earth*, as they glide along, paying some kindness to the *Men* that have military *Ornaments* on them. He that would say, *Blessed be God that teacheth my hands to war, and my fingers to fight,* may

may also see cause to say, *Blessed be God who has made any Hands & Fingers, expert at Military Discipline in the midst of us.* Our Sight of a Trained Company, but especially of an *Artillery Company*, should not be perhaps without some special Expressions of our Value thereof; Since we may say, *There march the Scholars of the Almighty GOD.*

Persons well-acquainted with *Military Discipline*, have *Honours* and *Roses* cast upon them by the blessed God Himself. The most High and Mighty GOD Himself affects to be called (in *Exod. 14. 3.*) *A Man of War.* The Lord Jesus Christ also chooses to be represented (in *Psal. 45. 3.*) as a *Mighty One with a Sword* by His side. The glorious Angels, the bright Inhabitants of the Third Heaven, are styl'd in *Luc. 2. 13.* *The heavenly Host, or Army.* Their Excellent General calls em forth by *twelve Legions* at once, that is, to the number of Seventy two thousand *Foot-men*, and eighty four hundred *Hors-men*, the Number which a *Roman Army* consisted of. O What matchless *Fellow-Souldiers* all well-qualified Souldiers have! The Scriptures, these inestimable Treasures of Heaven, are fill'd with nothing more than *Military Terms* and Things And among *Men* have *Souldiers* in all ages had most

most remarkable Reputation. The best Souldiers were by *David* in 2. Sam. 23. 8. reckoned, *the Worthyes of the Kingdom*. In *Solomons* time, tis noted in 2. Chron. 8. 9. that the *Best* men in the Land were the *men of war*. It was made an Act among the war-like *Spartans* that no man should have an *Epitaph*, or so much as his Name written on his *Grave*, if he had not been a *Souldier*. Some of the chief *Dignities* now in the world had a *Military* Rite: an *Esquire*, an *Earl*, a *Duke*, and some Orders of *Knight-hood* owe their *Titles* to the *Field*. Let us then manifest a special Esteem unto the *Right Souldiers* that this Countrey is favoured withal.

But let me bespeak your peculiar *Acknowledgements* for them who Jeopardied their *Lives* on the *high places of the Field*, for us in the late *Indian-war*. My heart is towards those *Souldiers*, and, under God those *Saviours* of this people, who then willingly offered themselves. Tis just that those *Lovers of their Countrey*, should have extraordinary *Marks of Respect* from all of us for whom they exposed themselves; their very *Countenances* methinks carry *Loveliness* in them, & their wounds are *Baunyes*; If ever any of those dear men should

should be reduced to *Penury*, let all, their Neighbours testify more than *common Kindness* unto such well-deserving persons. I have the delight of seeing some of them in this Assembly; and tho I must own unto them, as *Tertullian* did unto the *Christian Souldiers* of his time, *Non tantus sum ut Vos Alloquar*, and say, *I am too mean a Person to render you the Thanks of your Countrey*; yea tho I must account no *Tertullus* able to make a due Address unto them; yet by me let it be said, *Seeing that by you, we enjoy great Quietness, and very worthy Deeds have been done for this people by your Fortitude, We accept it allwayes, with all Thankfulness.*

Blessed be the Lord for you, Ye blessed of the Lord.

USE. IV.

It is hence the Duty of all men to Acknowledge GOD as the Author of All their Mercies.

If it becomes the *Souldier* to say, Blessed be God for my *military Skill or Strength*; Surely it is fitting that every man should say, Blessed be God for every *Mercy*. It is a *Jewish Custom* to season all their Solemnities, with a

Bark

Anecdote. Baruk Adonai, a Blessed be the Lord. And it is sufficiently unchristian also to be seldom, or scanty in Blessing of a good GOD. The MERCIES of God are on every side, surrounding every one of us: O where are our HALLELUJAHs? Our Antedatings of Heaven's Work? Why do not we call upon our own dull Souls, as He in Psal. 103. 2. Bless the Lord, O my soul, and forget not all His Benefits. When Tamerlan the Tartar overcame Bajazer the Turk, He asked his Prisoner, 'Syr, Did you ever give thanks to God, for making you such a potent Emperor? The Turk answered, No, in Truth, I never thought of That! Whereupon reply'd the Tartar, 'Ah, woful wretch, don't wonder then that God has made thee a Spectacle of the most rueful miseries in the world. Should a like Enquiry be made of us; Man, hast thou ever from thy Heart, said. Blessed be the Lord, who hath given me a Life full of provisions & preservations? Or, Blessed be the Lord, who hath granted me a large Estate? Or Blessed be the Lord, for the Friends that love me? It is to be doubted, many of us must own, No, This hath been quite out of our minds. O shameful Ingratitude! And Ingratitude, That--
Ingratum dixeris, et omnia dixeris. That is too vile

vile a thing for a *Dog* to be guilty of. Let this matter sink down into your hearts this day. The Lord could tell *Elisha* all that his man *Gebazi* had received (how much above Three hundred & seventy five pound *Sterl.*) from the Syrian Noble-man. Verily, O Soul, this Lord *Jehovah* keeps an Exact Account of what all thy Receipts from Himself have been. O be not as a silent and a senseless Grave unto the Mercies of a gracious God. Incur not the Doom fore-told by the Apostle when he link'd those two together, *unthankful, unholy*. Dreadful will be the Danger of such *Disingenuity* ! This Non-payment of *Rent* ; will procure your *Ejectment* from all that you take pleasure in. Christians, you should receive every mercy (they of old would not speak of their very Afflictions without a *Deo Gratiarum*) with a *Blessed be God*. And should it not be a part of your Task every Evening to reflect and ruminate on the Mercies of the Day foregoing ? Yea, And it were most proper, I am sure it were highly profitable, to draw up in your private Memorials a Bill of the principal Mercies for which you are indebted unto God ; to be subscribed with a, *Lord, I Thank thee* : Often affect your selves by Looking into these Grateful Records, and leave them as

an Inheritance with the *Children* whom you would bequeath your *God* and *Christ* and *Religion* to. It would moreover be far from *Improper* or *Unprofitable* for you sometimes to keep whole dayes of *secret THANKS GIVING* unto your *Father* who *seeth in secret*; Spending the dayes in *Contemplating* the *Glories* of *God* & *Christ*, in *enumerating* and *admiring* His *merciful Dispensations* towards your selves, and in *contriving*, *what to render unto the Lord* for, *all His Benefits*. One such Day will bring *Heaven* it Self from on high into your souls; & it will rarely be any other than a *Presage* or a *Fore-runner* of a more than ordinary Addition to your *Mercies*. In short, Be ye *THANKFUL*.

USE. V.

Let every *Christian* acknowledge *GOD* for his *Teacher* in the *Spiritual Warfare* which he is *called unto*.

Among those *Monuments* of *Antiquity*, the *Works* of those *gray-headed* and *Reverend* men whom they use to call the *Fathers*, we may find this Text glossed with a variety of *Allegorical Expositions*; we have it represented as the *Speech* both of our *Lord Jesus Christ*.

Christ on the cursed Tree, and the Powers of Darknes in their own, and of every Christian also engaged in the seen Battails of the Lord against the Wickedneses which do annoy them. It is not meet that a Popular Auditory should be filled with vain Quotations from them. This is as certain as what is more, that every Christian shares with his Leader, our Lord Jesus Christ, in being (as *Augustine* paraphrases it) a *Præliator interior*, One that hath a spiritual Warfare to be solicitous about. The Souldiers present, have this day had all the three kinds of Calls to regard their military Duties. They have had not only, *Verba militum*, the military Sights of Ensigns and Weapons display'd before them; and not only *Verba Semivocalia*, the military Sounds that have been Knocking and Clashing in their Ears; but they have also had *Verba Vocalia*, the Articulate Commands of Man and of God also, to acquitt themselves as good Souldiers; the Lord open their ears to Discipline.

But having done with Them for That, There now remains a very Solemn and Earnest Address to be made unto Them and Every Person in the Congregation, about a Thing of more Concernment farr away.

O Congregation, hear the Word of the Lord.

Well sings the Sententious Poet,
*Nunquam bella bonis, nunquam certamina desunt;
 Et cum quo certet, mens pia semper habet.*

E. c. The Godly man is never free
 From Warrs with some Soul-Enemy.

There is an *Holy Warr* which indeed every
 Soul in this House (or in this World, is call'd
 unto.

There is no professor of *Christianity* among
 us all, who is not infinitely concern'd to be in
Arms perpetually at *Warr* with the Enemies
 of his never-dying soul, his everlasting Weal.
 And how many millions of *Woes* will over-
 take the Soul that becomes not a good Soul-
 dier of *Jesus Christ*, no Tongue can express,
 or Heart conceive. Let these Admonitions
 then excite you and direct you to get the *Help*
 of *GOD* in Teaching your Heart to *War*
 and your Spirit to *Fight* against the Invisible
 Enemies whose *Oppressions* make you mourn.

For your *Awakening* here.

KNOW

KNOW, First;

There are innumerable and very formidable Enemies daily pursuing the Destruction of your Souls.

It was an Out-cry sometimes made for the Rowling of a sleepy man, in *Judg. 16. 9.* *The Philistines are upon thee, man.* A more startling thing is to be signified unto every one of you, Christian, *There are Foes and horrible Fiends all round about besetting of thee.* Ever since we were born into the world, we have lived in the Territories of our Enemies; and we can scarce take a step without Annoyances from the bloody Murderers of our Souls. It is related concerning the Prophet's Servant, in *2, King. 6. 17.* *Elisha prayed, and said, Lord I pray thee open his eyes that he may see; and the Lord opened the eyes of the young man; and he saw; and behold, the mountains were full of horses and chariots of Fire.* May I now put up such a petition unto the GOD of Heaven in the behalfe of them that I am speaking to;

O our God, our God, open our eyes we pray thee, that we may see the unseen Enemies which are daily and hourly assaulting of us. Might the most High GOD pronounce an Ephatha

over our slumbering eyes, we should soon perceive the *Ground* about us cover'd and the *Air* about us crouded with *Armies* of *Terrible ones* whom our Souls are endangered by. There is a *Sarco-cosmo-pneumato-machia* a *Warr* with the *Flesh*, the *World* and the *Devil*, which you are all prest unto. The Apostle hath in *Eph. 2. 2, 3.* given us the Names and Qualities of three *Captains* which the infernal *Army* of our Adversaries is under the Conduct of. It makes an *hot* Battle indeed when our Enemies fire by *Salves*, pouring in scalding sulphureous Showres of Lead upon us, by *fireing* three *Ranks* together. Behold such is the Fierce Combate which every one of you are put upon. Yea there are no less than Three mighty *Armies* fireing upon you all at once. There are Three most potent, most wily, and most malicious *Commanders*, who with all their Hellish forces are attempting to sieze thy immortal Soul, O man; Oh how fain would they make a *Prize* of it, and keep it in their horrid Clutches for evermore! There is a *Black Prince* who has an unknown *Power* of *Troops*, raging, and ramping, and roving, (like wild *Arabians*) within the *Atmosphere* of our *Air*, to which the Vengeance of God

hath

hath confined them for their *Apostasy*. This *Grand Seigneur* of *Hell* is, as *Mahomet* is call'd in the *Apocalypse*, The *Grand Abaddon* or *Appollyon* of *Souls*. This *Monarch* of the *Lapsed Angels* cannot have his *Envy* at man, or his *Hatred* of *God* satisfyed without enslaving all the *Children of Adam* not only under his *Condemnation*, but under his *Jurisdiction* also. There are vast, hideous multitudes of desolate *Spirits* alwayes ready at a minutes *Warning* to serve him in spoiling the *Happiness* of men by keeping a *Distance* between *God* and them. He, and all this his *forlorn Crue* are more unwilling to let any men please *God*, than *Pharaoh* was to *Dismiss* the *Israelites* from the *Brick-kilns* of their *Bondage*. *David* was not more dogg'd for his *Life* by *Saul* than we are by these roaring *Dragons of the Wilderness*. Besides these, The *Subjects*, the devoted *Vassals* which this *Fly-God* hath already gained unto his party, of the *Humane Race*, do sett themselves with might and main to promote his *Interest* every where, being led captive by him at his will; and all the *Pleasures*, all the *Profits*, all the *Preferments of Time*, do afford *Weapons* to befriend this execrable *Enterprize*. But that which compleats our *peril* is, that we harbour

In our own Breasts a treacherous *Enemy* which
 sides with all these; a Cage of unclean *Lusts*
 have lodg'd themselves within us, which at the
first Summons would presently surrender us in-
 to the hands of the *bitter and hasty Nation*
 that are gaping for us. All the *Arrows* which
 the *spiritual wickednesses in high places* do shoot
 at us, are headed & feather'd from our *selvs*, from
 our own *Sensuality*, or *Covetousness* or *Ambi-
 tion*, and a certain *Old man* that sleeps in our
 own Bosomes. If it were not for this per-
 fideous *Inmate*, our Enemies would go grudg-
 ing about the *streets* for want of *Bread*. Alas,
 we have within our own Bowels, a *Sheba*
 that riseth up in Rebellion against our *Eter-
 nal King*. This is our amazing case; and it
 will be so untill we have fought our way quite
 through the *Field of blood* which the *Church
 militant* is groaning in. The Omnipotent
 GOD hath fired a *Beacon* before our eyes, and
 given us that faithful *Warning* in 1. Tim.
 6. 12. That we must *fight a good Fight*; or
 we cannot lay hold on *Eternal Life*. Such
 a Voice as that we have from the shrill Trum-
 pets of God, in *Matt. 11. 12*. That we must
 like *Souldiers*, exert an *Holy Force* and *Violence*
 or be shutt out from the *Kingdom of heaven*
 in howling Anguishes, until the very *Heavens*
 be

be no more. Thus must we work out our own Salvation; Thus must we strive to enter in at the strait gate. The real Christian is to be pierc'd on the same score that the Bird of prey is hated, namely, *quia semper vivit in Armis*; as long as he breathes he never has it said unto him, *Lay down your Arms*. O the Besotment, the Lethal Stupidity of the Soul whom these Intimations will not awaken!

REMEMBER Next

The Engagements which ly upon you to Encounter these Enemies, are many & very mighty Obligations.

There are Obligations hereunto laid upon you by the Vowes of God, which you are under. The military Oath was call'd a Sacrament of old. Verily you have taken Sacraments upon it, and Oaths of Fidelity unto the Lord Jesus Christ that you will never have any Peace, or so much as any Truce with these Enemies which would not have Him to reign over you. Were you not Baptized into the Name of our Lord Jesus Christ? Then, in that day were you list'd under the Banner of that Potentate; You were bound unto a never ceasing Enmity and Watchfulness against the

Tempters which would with-draw you from
 your Allegiance unto Him. But, *Oh Lord*
 how rarely are any among us duly mindful of
 our *Baptismal Vow*! Souls, if ever after this
 you submit to the *Wills* of those *Abominable*
things which would build a *Partition-wall* be-
 tween God and you, You do then prophane-
 ly play the *Traitor* towards the great *LORD*
 whose *Mark* you have received in your *Fore-*
heads. Be assured, the *Waters of Baptism*
 will one day become like the *Waters of Jealou-*
sie, or more direful than a *River* of burning
Brimstone unto the *Renegadoes* that shall thus
 procure to themselves a *Lott* among the *Fear-*
ful & the *Unbelievers*. Have not many of you
 also satt down at the *Table* of the Lord? Ve-
 rily, when the Lord so erected a *Banner* of
Love over you in His *Banqueting-house*, there
 were *fresh Tyes*, rendering all *Reconciliation*
 or *Accommodation* between you and these *A-*
malekites the most *Dishonest* thing imagina-
 ble. The Lord *Jesus Christ* hath there said
 in plain *Visible Words* unto you, -- Behold,
I was thus murdered by those very enemies that
are lying in wait for thy precious Life; O never
 do thou admit any *Friendship* with them. Then
 with a pretence of as much *Affection* as the
Citizens of Rome discovered when the *Shew*

If Stabb'd *Cassius's* bloody Robes made 'em
 fury to demolish the Houses of the *Assassinate*,
 you have openly *vowed* never to have so much
 as a kind *Parly* or *Treaty* with those *Destroy-*
ers; you have most vehemently professed a-
 gainst them, with the Indignation which *Da-*
vid had against the Injurious man in the pa-
 rable, *As the Lord lives, I'll do what I can, that*
they who have done this thing may dy the Death.
 And can you find in your hearts after this,
 thus to break your *Everlasting Covenant*? Af-
 ter you have ate and drank with *Jesus Christ*
 can you sit and side with the Assayers of His
Throne? Yea, these Vows have you *renew-*
ed as often as you have made any near *Ap-*
proaches unto God in *Jesus Christ*; this hath
 been the Language of every good deed which
 you have applyed your selves unto; *I will even*
Resist unto blood, striving against Sin. More-
 over both the *Precepts* of God have enjoined
 this upon you in 2. Cor. 16. 13. *Quit you*
like men, (like Souldiers) and be strong; and
 all the *Providences* of God, whether merciful or
 afflictive have been so many *Spurs* quickning
 of you unto these *Warrs* of the Lord. O
 let not all these *Bonds* of God be upon you,
 like the *green Withes* on *Sampson* easily burst a-
 sunder!

But there are still further Obligations hereunto laid upon you in point of Interest.

On the one hand, Be assured, if you do *Combat* strenuously, you shall *Conquer* gloriously. You have a General that never yet was overcome; He is the *King of Glory*, the *Lord mighty in Battail*: No enemy can stand before a *Look of His*. *Veni, Vidi, Vici*, A *Sight of Him*, and a *Flight* by them, is the constant *Tenour of His Successes*. If you will sincerely but let Him bring you on, He will be sure to bring you off securely. And if you hold on, & hold out, if you continue *Faithful unto the death*, O the unparalleled *Crowns and Kingdoms*, and inexhaustible *Treasures* which you shall become the Possessors of!

*Est Deus, est aether, premium certaminis hujus;
Hac faciant pugnam Praemia tanta levem.*

[Mantuan.]

The Lord Jesus Christ will publish all your *Pains* in a big *Convention of all the World*; in the *near Day*; the *Last and Great Day*, when every Child of man shall stand before the *Tribunal of Jesus Christ*: He will then proclaim what you have *been and done*, and requite it with a *Well done, good and faithful servant*. Then shall He as the *Cheif* (the *Standard-bearer as in Cant. 5. 10.* He is *denominated*

dedicated) among many *Thousands*, march before you up unto the *Mountaines of spices*, and you shall in his blessed *Army of Chosen and Called and Faithful Ones*, with him enter into the *celestial Mansions*, where you shall be for ever with the *Lord*.

On the other hand, Be assured you must either *Fight or Dye*. This Warr is like that of *Death*, whereof tis said in *Eccl. 8. 8. There is no Discharge in that warr*. When a person once confessed unto one of the *Ancients*, *Nihil Pugnæ sentio in corde meo*. I don't feel that my soul is put upon *Strugglings* with any *Enemies*; the good man made this Answer, *Alas, then the City gates of thy soul are open, so that thy enemies do what they will without controul*. Here indeed the Christian that is not a *Souldier*, is a perfect *Slave*, and what a deplorable thing is that! It was the Speech of a famous *Commander* unto his *Army*, when they were penn'd up with the *Sea* on one side of them, and an huge *Host* of enemies on the other, *Fellow Souldiers, you must now either drink up this Sea, or eat up these men*. Thus, there is no escaping here; you must either beat the *Eemies* of your souls, or burn in a fiery *Ocean* of *God's Wrath* for ever. If the

~~But~~ ~~throats~~ of our souls are not ~~resisted~~ ~~steadfastly~~
in the Faith, we shall become the Captives of those
mighty ones; and if they get us they will keep us,
if they subdue us they will torment us, world
without end: There will be no Remedy but
we must welter under the Anguishes, the bit-
ter Dolours of Everlasting fire with the Devil
and his Angels. And which of us all is not now
Awakened to ask of God to Teach us to war
and to Fight against those Canaanites which
would keep us out of the Land flowing with
milk and honey?

But for the Counselling of you then,

RULE. I.

Let Unfeigned Repentance put an end unto
your Warring and Fighting against the GOD
of Heaven.

It is very proper to begin with the Caution
which Doctor Gamaliel gave to the Jewish San-
hedrim, (in Act. 5. 39.) Be not found to fight
against God. Until men are brought unto the
Experience of a Conversion to and a Covenant
with God in Jesus Christ, all the Affairs of a
Christian Warfare will be no less unsuitable
than unacceptable to them. All Unregenerate
men which live in KNOWN Sins are so far
from

From warring and fighting against the Armies of Hell, that they desperately set themselves in Battle Array against the infinite G O D. The black Description of every Impenitent Transgressor is that in Job. 15. 25, 26. He stretcheth out his hand against God, and strengthens himself against the Almighty, He runneth upon Him, even upon his Neck, upon the thick Bosses of his Buckler. O that these foolish & unwise kind of people would now be perswaded to bethink themselves! What a prodigious Phrensy is this, for them that lately came out of the Creating hands to cast themselves into the Avenging hands of God! The First and the best Direction that can be given to these Children of Folly, is,

Ob Lay down your Arms, and make your peace with that terrible God, whom by your sin you have made your provoked Adversary. The secure Sinner perhaps is not aware of his own making these daring Adventures. But this must be plainly told unto every man that maintains a Trade of wilful Disobedience unto the Commandments of God: Man, thou art Sounding a Challenge against GOD Himself, thou art every Day Bidding Defiance to the Eternal GOD; Thou art certain of that which which was only a mistake in Job of old: God

counteth

Conscience me for His Enemy. O that such heed-
 less men and women would sit down in sober
 sadness to think on the none-such Madnesse
 which hath possessed them. Are you not every
 day (Conscience, do thine Office.) Are you
 not daily allowing your selves in those things,
 for which you are not ignorant that the Wrath
 of God comes upon the Children of Disobedience?
 If you are not such bold Debauchees as to live
 in Swearing, in Uncleanesse, in Drunkenness, in
 Sabbath-breaking; and to make nothing of a
 vile Cheat, or a flarr Lye; yet do you not make
 Light of a Prayer-lesse Life? and so, of a Fair-
 less and a Christ-lesse Life? Now every such
 Sin of yours has a Tongue in it, a Blasphemous
 Tongue, that talks against heaven, and saith, I
 am for the Waging a Warre & a Fight with God.
 As they sometimes said in Isa. 5. 19. Let the
 Lord hasten his work that we may see. Such an
 insolent Bravado do you affront the most
 High withall. The faithful and holy God has
 said Cast away from you all your Idols, or I'll
 break you sore in the place of Dragons: I will
 burn you in the fiery bottom of Hell for those Re-
 bellions. But every unreclaimed Sinner now,
 doth as bad as reply Let God do His worst;
 His Darts are but Scrabble and the shaking
 of his spear is but to be Laughed at. Then
 the

the unrepenting and unrelenting Sinner, he
 knowes that he sins, and yet with an high-hand
 he rushes on, to the doing of those things
 whereof the Compassionate God saith unto
 him, O do not those abominable things which my
 soul hateth. But O venturesome unthinking
 Sinners, consider the doleful plight which you
 are in, Consider this ye that forget God, lest He
 tear you in peices and there be none to deliver you.
 The blessed God hath positively declared unto
 you, (in Psal. 7. 12, 13.) that He has whet
 His sword and bent His Bow, and ordained the
 Instruments of Death against the Sinners who
 Turn not from their evil wayes; He hath de-
 clared upon the word of a G O D, (in Psal.
 68. 21.) that He will wound the Head of these
 His enemies, and the hairy scalp of such an one
 as goeth on still in His Trespasses. It was the
 short and smart Return which Jehu made un-
 to Joram in 2. King. 9. 22. Joram when he saw
 Jehu said, is it Peace? and he answered, what
 Peace, so long as the Whoredomes of thy mother
 are so many? Thus, if any unrenewed Sinner
 ask, Is there not a Peace between God and me?
 It must be said unto him, No, such sins as thine
 are inconsistent with Peace, thy Sins render God
 thy dreadful enemy. But O now turn from all
 Sin unto God in Christ, Lest ye perish, Cry
 for

*In Quarter, yea, cry for Pardon, and Agree quickly with your matchless Adversary. Let that Question be put unto you (1. Cor. 10. 22.) Do you provoke the LORD to Jealousy? are you stronger than he? Surely you cannot presume that you shall make your party good against God, who can Thunder the whole world into nothing in a moment? It is said in Luc. 14. 31. That one going to warr against another, sitteth down first, and consulteth whether he be able to meet him that cometh against him. Be you entreated to admit so much Consideration here as Common Prudence will suggest. I have heard of a man in the West-Indies a little while ago who being in a Boat with another when a High Wind made a rough Sea, at his Companion's Expressing some Concernment about the Issue, which he was disturbed at, The Wretch flew out into this out-rage of Blasphemy, Let God Almighty blow, let Him blow if He list, I fear Him not; And behold the words were but just out of his mouth, when he was blown over-board and drown'd; while the other gatt safe to shoar. All Deliberate Sinning foameth out such a Contempt of God, and verily the Event is like to be no better: the black dead Sea of God's Wrath will swallow up such Despisers till they
*Perish**

It is written concerning *Balaam*, in *Numb. 32. 31.* that when he saw a *Flaming Sword* in the hands of an *Angel* checking of his motions, it put him to a *Stand*. Oh how durst you go on in a *Course of Sin*, when you perceive the great *GOD* with *Flaming Swords* and hott *Thunder-bolts* opposing of you? Let it not be said that your sturdy *Obstinacy* in *Sin* out-goes the stout *Stomach* of the very *Devils* themselves, who *believe* and *tremble*, while you *sin* and *tremble not*. It is no less than an *Omnipotent Enemy* whom by *Unforfeaken Sin* you incur the just *Revenge* of; and with the sorry *Peasants* of the *Earth* make light of his horrendous *Indignation*? It is the *Exclamation* of the *Psalmist* in *Psal. 78. 7.* *Why standest thou in the sight when once thou art angry?*
 O Lord! O No more, No more *Harden* yourselves against this *GOD*; It is impossible that you should prosper if you do. You have the *Lord of Hosts* against you; and while you have, all the *Hosts* of the *Lord* are up in arms against you too. While you are thus under the *Curse* of *God*, every *Creature* of *God* hath been crying unto him against you, as that *King* unto the *Prophet* about the boot-wink'd *Syrians*, *Shall I smite them, O Lord? shall I smite them? The Earth has cry'd, shall I swallow them up alive? as I did*

Corah and his Company? The Sea has for
 Lord, shall I run over the heads of 'em, as I did
 to Pharaoh and his Followers? The Clouds
 have rumbled, Lord, shall we shewre down fierce
 Lightenings upon them, as we did upon Sodom
 & Gomorrah? Thus are even all the Crea-
 tures of God only staying for that Word
 Fall on; and upon that signal given, they
 would all joyn to Plague you, more than the
 Sun and Moon did Sisera of Old, when by
 producing the Inundations of Kishon they did
 in their courses fight against him. But there is
 that which is more tremendous yet: You
 must expect that if Repentance prevent it not,
 you will at length fall into the Hands of the
 everliving GOD Himself, whose Hands it is
 a fearful thing to fall into. And O how can
 you bear the Gripes of those Iron Arms, or
 the Immediate strokes where with he will one
 day dispense his fiery Fury in those Ovens of
 Hell, the Souls of his Enemies; Can your
 hands be strong, or can your heart endure, in the
 day that I shall deal with you, saith the Lord?
 The Hands of God! Alas those terrible Hands
 do splitt the Everlasting Rocks, and make the
 very Pillars of Heaven Tremble. I knew a
 very stout man, who in the Anguishes of
 Death thus express'd himself, I have been

condemned

said he) among drawn Swords and Armed Soul-
 diers; I have stood before the mouths of roaring
 Canons, from whence the Bullets have flown a-
 bout my ears, and yet I never knew what it was
 to be afraid; but now I am apprehensive of my be-
 ing exposed to the everlasting Anger of GOD,
 my heart shivers & fails within me, at the thought
 of that. Sometimes when my Visits have been
 call'd for by men on their Death-Beds, per-
 ceiving themselves on the Borders of Eter-
 nity, I have found them quaking and there
 very Beds shaking under them, and their first
 Speech has been to this purpose, O Sir, the
 Wrath of a dreadful GOD makes me tremble,
 I tremble, I tremble at it! How full of Hell-
 ish Dimness, and Darkness and Bitterness, will
 Presumptuous Transgressors then be in the Day
 of God's Unmixed Wrath, in the Day when He
 shall fulfil that Threat in Psal. 50. 21. I will
 reprove thee, and set thy sins in Order (in Battle-
 Array) before thine eyes? Now let every
 hitherto-unchanged Sinner count himself con-
 cerned to put a penitent Period unto the dan-
 gerous deadly Warfare, wherein he is warr-
 ing and fighting against the Almighty God.
 In this case the Teaching which you have from
 God is, Lay down your Arms, O war and fight
 no more. All the Powers of your souls, all the

Members of your Bodies have hitherto been
as tis said in Rom. 6. 13. The Weapons of un-
righteousness. O find out now a better, a fit-
 ter employment for them; otherwise your on-
 ly *Wages* or *Stipend* will be (as the Apostle
 saith, alluding to the *military Stipends* of old)
Death, Death, forevermore. Wherefore
 here make a *Pause.* O *Commune with your selves*
 about what you have *been and done.* Now
Confess, now Bewail before the Most High all
 your past miscarriages, entreating that thro'
 the *Prince of Peace* they may be all forgiven
 and the *Breach* be made up between God and
 you; promising there-withal, that for the fu-
 ture it shall be your hearty study to have no
 more to do with *Idols.* O say, *It is enough,*
Lord, I have done Iniquity, and I will do so no
more.

But so much may suffice to be spoken unto
 them who have not yet known the wars of *Ca-*
naan.

More Briefly in what remains,

RULE. II.

Become furnished with that Armour for your
 Warring and Fighting, which God in His bless-
 ed Word hath provided for you.

There

There is a Tower of Solomon, wherein God hath hanged up *Thousands of Shields* & all the *Weapons of strong men*. See to this, that you do only put on the *ARMOUR OF G O D*, and that you have all your Armour to be both of God's *Institution*, and of God's *Constitution* also. Let *G O D* be Acknowledged as the *Appointer* of all your *Weapons*. The *Will-Worship*, the fond *Amulets*, and *Penances* of the *Papists*, no less than the *Phylacteries* of the *Jewes*, are to be exploded as most trifling *Insignificancies*, and the *Ridicules* of those very *Enemies* whose *Terror* they are calculated for. A funeral *Elegy* for those wretched *Warriours* we have in *Ezek. 32. 27.* They go down to *Hell* with their *Weapons of war*; they have laid their *Swords* under their heads, but their *Iniquities* shall be upon their bones. You have no need to go down to the *Forges* of the *Philistines* for the *Weapons* of your *Souls*. Whatever shall be offer'd as a *serviceable Weapon* for you, which you have not the *Warrant of G O D* for the using of, throw it by, as *David* rejected *Sauls* cumbersome useless *Armour*. Let God also be Acknowledged as the *Bestower* of all your *Weapons*. It is affirmed concerning one eminent piece of your *Armour* in *Eph. 2. 8.* It is

the gift of GOD. Let that be your Sentiment of every Weapon which you shall have occasion for, *It will do me no good unless, God be the Framer and Giver of it.* Ever account a Weapon to be of no good Metal, if it come not thro' the hands of that God, without whom you can do nothing at all. Unless we look to this, the great Leviathan of Hell, will esteem our Iron to be but Straw, and our Brass but as Rotten Wood.

Consult the sixth Chapter to the Ephesians, as a glorious Magazine wherein God hath sett before you all the Accoutrements of a Christian Souldier from Head to Foot. There is a little Cluster of four or five verses in that Chapter, which are fit to be called *Enchiridion Militis Christiani*. You have no Armor there for the Back, because you must (as the lame Androclid excused his going unto the Wars) expect to Fight and not to Flee.

You are first to procure a Belt; Now for this get your Loins girt with Truth. Let your Minds have a due Knowledge of, and yeild a full Assent to the Truths of God: Especially let Four Sorts of Truths be unto you as the Girdle of your Loins; Namely,

Fundamental Truths. And Truths immediately

immediately referring to Jesus Christ, and such Truths as enwrap the Covenant, and lastly, the present Labouring Truths of the Times: unto an Acquaintance with these Truths, adding all Sincerity Heart, and Integrity of Life. He will be a loose-kind of Souldier for God, who is pore-blind in these Truths; all his Notions and Actions must hang in much Disorder; here the obscure Proverb will be too much verifi'd, *Un-girt, Unblest.*

You have then a *Breast-plate* to take care for: For This, (in imitation of your General) put on Righteousnes as a Breastplate. O labour to preserve the *Vitals* of your Inner-man harmless, by endeavouring not only to render all men their *Dues*, but to keep a Conscience void of Offence towards GOD as well as towards man. A work of real thorough Sanctification in the soul of a man, will be as *As triplex circa Pectus*, as Armour of Proof upon the Heart in an evil day.

A Sufficient pair of *Shoes* are next to be procured. It is a rough cragged thorny way that we have to go. Well, *Beshod with the Preparation of the Gospel of peace*: The Gospel of God, which is a Gospel of Peace; Bringing the Intelligence and producing the Settlement of

Between God and man; This exhibits
 unto us those *Counsels* and those *Comforts*
 which will be a good *Preparative* against the
 Worst that can befall us. O lay up a store
 of these; and so say, *Tho' War should rise ag-
 gainst me, in these will I be confident,*

But what shall we do for a *Shield*? Especi-
 ally since the *Darts* to be shot at us, like those
 among the *Scythians*, dipt in the *Potentius Gall*
 of *Vipers*, will horribly inflame and torment the
 Souls which they are smitten with. Broad
Shields of *Raw Neats-Leather* were wont to
 be held up against the violence of these. But
 here now; above all take the *Shield* of *Faith*.
 Let your *Faith* convey unto you the *Substance*
 of things hoped for, the *Evidence* of things not
 seen. Especially let your *Faith* put you un-
 der the Conduct of the Lord *Jesus Christ*, and
 call in *Him* as an able and a ready Saviour, al-
 wayes knowing how to succour the tempted. Here
 will be a *Shield* which will stand you in stead
 to keep off more than as many *Darts* (two
 hundred and twenty) as were stuck in the
Shield of *Secur* at the Siege of *Dyrachium*.

Thus the *Body* is defended: But what shall
 be done for the *Head*? Lo, an *Helmet*. Take

The Helmet of Salvation, That is, as the **Hel-**
met else where has it, the **Hope of Salvation**
 in. Let there be in your Souls, a lively Hope
 that God is your Friend, that Christ is your Re-
 deemer, that the Promises are your Portion;
 and live and dy in such a well-grounded Hope,
 not only say, *Dum spiro spero*, I will Hope "
 while I Live; but also *Dum expiro spero*; I
 will Hope when I Dye. Thus will your Heads
 be guarded against those *harmful* Thoughts of God
 and Grace, those *Terribilia de Deo*, and *Hor-*
ribilia de Fide, which the Tempter would wound
 you with,

All these Weapons are Defensive only.
 At least we must have One to Offend our
 Adversary with; Where is our SWORD?
 This it is, Take the Sword of the Spirit which
 is the **WORD OF GOD**. This, our
 English *Josiah*, is reported to have call'd for,
 under the Term of a Third Sword when two
 Swords were presented him at his Coronati-
 on. You are blessed with the free Use of a
 Bible, which is a spiritual Sword, Shaped by
 the Inspiration of the Eternal **SPIRIT**.
 This is a Sword of which I may say, as
David of Goliath's, There is none like it.
Here is a sort of Sword, whereof it may be
 said

bid unto every man, *He that hath not such a
 Sword, let him sell his Garment & buy one.* The
 pious Husband-man who in a Scarcity of such
 now-common-sleighted *Treasures*, gave a Load
 of Hay for a Leaf of the Bible, for even a
 few Filings of this Sword, has justified this Ad-
 vice. Our Lord Jesus Christ hath by his own
 Example shewed you how to wield this Sword
 and manage it unto the Vanquishment of all
 Satanical Invasions: When the principal
 Tempter tryed His Over-throw by propos-
 ing to him a *Three-fold Bait* of the same three
Allurements which prov'd mortal to the First
 Adam, He still came off a Victor, by oppos-
 ing an, *It is WRITTEN*, thereunto; and
 all the Swords or Words of this kind, used
 by Him, were fetch't out of that one Book
 of *Deuteronomy*, from whence we may collect
 how rich a Supply for our Warr the whole Bi-
 ble then will afford unto us. Let this be our
 Method against the joint Fraud and Force of
 our wily Enemies. Whenever they urge
 us to any evil thing, still have some pertinent
 Text of the Bible to reply upon them. All the
Commandments, all the *Promises*, all the *Me-
 morables* in the Bible are like so many Swords
 all-Edge to be-friend you in this Concern.
 Thus particularly: Are you tempted unto
Uncleanness

Uncleanness? Then reply, *It is Written, That God knows how to reserve the unjust unto the Day of Judgement to be punished, but chiefly them that walk after the Flesh in the Lust of Uncleanness.* Are you Tempted unto Revengfulness? Then reply, *It is Written, Avenge not your selves; but overcome evil with good.* Are you tempted unto Distracting and Corroding Cares about the things of this Life? Then reply, *It is written, Cast all your Care upon God, for He careth for you.* Thus may you conquer, as he said, *sola unius Syllaba pronunciatione*, with a words speaking. Verily these Writtens will be more gantly fearful things unto the Enemies of your Souls, than the *Hand-Writing* upon the Wall was to the *Babylonian Monarch*. Here are *Swords* that will be more Fatal to them, than the *Sword of Ehud* was to the *Moabish Tyrant*. The *Captain* of your Enemies dare not stand, when *These*, against which he hath a peculiar *Antipathy*, are Brandished against him: A little Resistance of this Kind will make the Field too hott for him. As the *Poet* hath it,

Est Leo si fugias; si stas, quasi musca recedet.
Or rather as the *Apostle* has it more certainly, and more divinely, *Resist the Devil, and he will flee from you.*

Wherefore

Wherefore, Let it be your daily Endeavour,
 That the Word of Christ may dwell richly in you;
 and that you may have the Texts of it as ready
 as the Names of those that dwell in the same
 Houses with you; or, as ready as that honest
 man, of whom *Alfred*, I think, somewhere
 saith, *If all the Bible had been lost, it might have
 been in a good measure recovered by that good
 man's Readiness therein.* Let not a Day ordi-
 narily pass you, wherein you will not Read
 some portion of it, with a due *Meditation* and
Supplication over it. The *Ethiopian Noble-*
man would not omit this Exercise, even when
 he was on a Journey. And he that shall ac-
 custom himself while he reads in his *Retirements*,
 to fetch at least one Note & one *Wish* out of
 every Verse as he goes along, will perhaps
 take as Speedy a course as any man whatever
 to become a well-armed Christian. He was
 a Souldier and an Emperour too, that wrote
 out the *New-Testament* with his own Hand.
 And that gracions Man, Mr. *Thomas Stought-*
on, asserts that he knew a young Gentlewo-
 man, who before she was Nine years old, could
 say it All by heart. It will be our shame, if this
 two-edged Sword be not often in our Hands and
 Hearts, and become like our Necessary Food
 unto us. And that Prince of *Transilvania* who
 read

Read over the Bible Seven or twenty Times, will condemn us if our Eyes are seldom placed on this Heavenly Sword. It was a dark time with the Church of God, when One was pronounced most Sufficient, at his Commencing Doctor of Divinity, tho he had never Read the Bible. Sure I am no man can be a Sufficient Souldier in Christianity, unless This be the man of his Countsil.

These are now your Weapons; O put them on, and go before the Lord Armed for the Battle.

RULE III.

Let the Sufferings of our LORD, teach you how to warr and to fight against that Lust which gives the most advantage unto all the Enemies of your Souls

Let the Lord here, have the same Signification which in the New-Testament it is wont to have, even the Lord JESUS CHRIST. Now let Him be your Teacher in this matter. It hath been said, *Crux pendentis est Cathedra Docentis*, -- thus, while you behold Him hanging on the Cross, let Him Teach you how to Warr and to Fight especially against

against the Sin which doth most easily beset you. The Emperour *Valentinian* when he was dying, had his Friends comforting of him with the Remembrance of his past *Victories*; he told them that he gloried in one *Victory* above all the rest, *Inimicorum nequissimum vici* (said he) *Carnem meam*. I have had a *Victory* over my *Flesh* the enemy in the world. Let this be our *High Attainment*.

The Enemies of our Souls would, all of them together, be able to do us little harm, if there were not some peculiar *Lust*, like *Trojan Horse*, within us, assisting of all their Enterprizes. It was the Priviledge of the Man *Christ Jesus* alone to say, *The Devil finds nothing in me*, when the *Legions* of Hell made an Attacque upon him. The *Father of Lies* utter'd a real *Truth*, when from the Throat of a possessed man, he said unto *Mr. Balsame*, *If God would-let me loose upon you I should find enough in the Best of you to make you all mine*. And so truly there is in the best of us all, a party of *Lusts* which would resigne us up unto the power of all our other Enemies if the *Grace* of God prevent it not. Let These be well kept under and the Day is yours.

Among the many *Lusts* which are of the *Devils*

Devil's Faction in us, every man hath, as a sort of *Master-Bee* in the *Hive*, one peculiar *Lust*, which he may call, as *David* did in *Psal.* 18. 23. *My own Iniquity*. There is in every one of you, a *Lust* which above other you are most impatient to have *Reproved* or *Restrained*. A *Lust* which above other doth most *Disquiet* you and *Discompose* you in the *Service of God*; a *Lust* which gives most frequent *Eclipses* unto the *Light* of *God's Countenance* upon your souls. Of *This* let me say as he about the *King of Israel* in *1. Reg.* 22. 31. *Fight neither with small nor great in comparison of This*. The *Braining* of this *Giant* is of as much *Importance* perhaps as any one thing in your *Warr-fare*, as having an *Influence* upon the *Prosperity* of it all.

However they that write *De re Militari*, Lay this down as a *Maxime*, *Quicquid tibi prodest, Adversario nocet*; Whatever is profitable for you is pernicious for your Adversary: That *This* is both, who can make any Doubt?

Now what shall be done in order hereunto? *This*, Follow the *Teachings* of the *Lord*. Let the *Death* of Him that is *Generalissimo* of all the *Celestial Armyes* teach you what to do; He has *Dyed* in part for this Reason

Reason, that he might instruct you in the right way of *Warring* and *Fighting* against the Enemies whom His Death hath also been the Price of your *Redemption* from. This then you have to do. Let your *Principal Corruption* be put unto such a Death as your Dying Saviour has given a *Scemlar* of. It is said by the Apostle in *Rom. 6. 4.* That we must be dead to Sin, even as Jesus Christ dyed for sin. This is the sanctified Way of Dealing with that Son of Anack which creates the most *Warr* and *Evil* for you; Handle it with Severities analogous to those which Jesus Christ was Crucified withal. O then Receive this *Mystery of Warring* and *Fighting* against your own *Iniquity*.

Did not the Jews with uninterrupted and unwearied Glamours, urge their Governours, against our Lord Jesus Christ, never ceasing their Out-cries, *Let him be crucified!* until they had their Will? Thus do you never leave Seeking and Sighing and Shouting unto God, Lord, this Corruption is worthy to dye; it is a Traitor to thy Kingdom in me; O by no means let it Reign and Rave in me as formerly: Thus beg until God give Order, The Rebel shall dye.

Furthermore did they draw up many lies

Heavy *Indictments* against our Lord Christ
 as guilty of *Treason* and *Sedition*, and *Blasphemy*
 and *Heresy*, and the most villainous
 Impostures in the World? Well, so do you
 lay unto the Charge of your *Lust* all the Dis-
 honour to G O D, and all the Destruction
 to you and yours, which it has procured, Say,
 " Thou vile Corruption, *Thou* art it that hast
 " made a Partition-Wall between me and
 " my G O D; *Thou* art it that hast exposed
 " me unto all the Curses in the *Flying Roll*;
 " Nothing has done so much wrong to G O D,
 " or to me, or to all Heaven and Earth, as
 " *Thou*.
 Speak and think the worst of it.

Moreover, Did they offer unto our Lord
 Jesus Christ all the *Indignities* that possibly
 they could devise; Binding of Him, Spitting
 on Him, Jeering at Him, preferring a barba-
 rous *High-way man* before Him, and at last
 hanging Him up naked? between the worst of
 Malefactors. In like manner do you cast heaps
 of Shame upon your *Lust*; Upbraid it as the
Quintessence of Madness, as the *Exaltation of*
Folly, as a most Loathesome Object, worthy to
 be Buffeted by all Hands, to be abhorred by
 God and man for ever; and a Swine, in no

wise fit to lodg'd in the *Parlour* of your Souls.

Once more, Did they with-draw all *Refreshment* from our Lord Jesus Christ in His rueful *Agonies*, and count a *Cap of Gall* good enough for Him? Just so Do you withhold from your *Lust* that *Sustenance* which may enable it to hold out in its *Insurrections*. Be sure to *make no provision* for this *Flesh* to feed upon. *Starve* it out, and so *Tame* it; Keep it under, and keep it *bare* of those things which you see to be the *Support* or *Fuel* of it.

To say no more, Did they *Torture* our Lord Jesus Christ, until by the *Dolours* of His Wounds they hunted that *Hind of the morning*, his precious Soul, out of His Body? Agreeably to this, Do you make your *Lust* undergo the *Pains* of an *evil and a bitter thing*. Let it Cost you those *Prayers* and those *Tears*, and manifold *Austerities* which may *meerly* tire it out, and Discourage it from *haunting* of you.

By these means cripple that *Delictum dilectum*, which is your most *Darling Iniquity*. And while you are thus in the *Field*, derive all the *Virtue* which may be, from abundant *Thoughts* on the *Death* of Jesus Christ. De-
vout

Devout Nazianzen said, that " when his
 " Lusts gave too busie molestations to him,
 " he would by reading the Book of Lamenta-
 " tions quickly quell & curb those troublesome
 " Guests. How much more mortifying a Spec-
 " tacle would the Man who is God's Fellow,
 hanging on a Tree, be unto us ! Let your
 Thoughts often carry you to Mount Calvary,
 and for your War-fare you will soon be a-
 mong the Worthyes of David.

RULE IV.

Cry mightily to GOD in CHRIST, that by
 Strength from Him you may be made Conquer-
 ers and more than Conquerers over the Enemies
 of your souls.

When the Apostle had Arm'd his Christ-
 ian Souldier from head to foot, he then con-
 cluded, Pray alwayes, and watch thereunto
 (a military Order, take not a wink of sleep)
 with all Perseverance. O cry mightily to God,
 for the Weapons of your War-fare are migh-
 ty thro' God alone. The best posture for
 you, wherein to War and to Fight against your
 Soul- Enemies, is (that wherein a wounded
 thought-dead Souldier once gave a mortal stab
 unto a proud Conquerer that was pleasing

himself with a View of them whom he had slain) upon your Knees: In the midst of your Encounters, use to do as the Emperour Theodosius did in the Extremities of a furious dubious Battel; betake your selves to importunate Prayers for Succour from above; be praying Jacobs, and you shall be prevailing Israels. If any Temptation be more than ordinarily violent in besieging of you, do like those Warriors in 1. Chron. 5. 20. Cry to God in the Battel; and therewithall put your trust in Him: do as Paul saith he did in such a case, (in 2. Cor. 12. 8.) I besought the Lord thrice; perhaps he kept three dayes of Prayer. And O let the Spirit of Prayer cause you to fill your lives with frequent and fervent Prayers unto God, that He would gird you with Strength unto all your Battels and subdue under you those that rise up against you. I would conclude my Sermon as the Martyr us'd his Letters, O pray, pray, pray. You cannot contrive a more effectual preservative from the Hurts of Temptation than Prayer; daily, wrestling, Restless Prayer. The infamous Day of Origen's foul Apostasy, was a day whereon he had been remiss in his morning Prayers. I will not tell you Nazianzen's Story of what a Devil was forc'd to own unto

unto *Cyprian*, about his inability to work up
 on a *praying Soul*, in his dayes : But this I
 am sure of ; The *Trumpets of Gideon* did not
 more fright the *Midjanites*, than the *Prayers* of
 the Faithful do all the Devils in the dark Re-
 gions. The Devil roars about the *Prayers*
 of the *Believer* as the *Scotch Queen* did about
Knox's Prayers ; I am more affraid of those *Pray-*
ers, than of the biggest *Armyes*. Accustom
 your selves to Every Sort of Prayer ; and so
 keep your *Hands* lifted up, like *Moses* in the
 Mount, until the Lord Deliver you from your
 strong Enemy, and from your *Haters* which are
 too strong for you. Often set apart *Whole dayes*,
 for your thus rallying your disordered *For-*
ces against them ; and every day let your
 private and Secret Groans be sent up to your
 Eternal Helper on this Errand ; Yea, let scarce
 one waking hour in the day pass you with-
 out Shooting over the Camp of them that
 are strictly beleaguering of you, *Requests* ty'd to
 the *Arrows* of ejaculatory Prayer, that God
 would not be farr from you ; Happy is the man
 that has his quiver full of these arrowes. ☉ Pray
 and plead as he in 2. Chron. 20. 12. Lord, I
 know not what to do, but my eyes are up unto
 thee. And while you thus pray without ceasing,
 Exercise a true Faith on the Blood of Jesus
 Christ

Christ as the, *meritorious Cause* of all your Successes, which *Bloud* will more dismay and confound all the *Behemoths* of Hell. than the Sight of *Bloud* could the *Elephants* in the *Maccabees* of old. And exercise a strong Faith on the *Grace* of Jesus Christ, as both enabling and enclining of Him to *succour* them that are *Tempted* as He once was Himself, which *Grace* is engaged to be *sufficient* for you. Thus *Pray* and *Warr* and *Fight*, until you come to shout as dying disconsolate Mr. *Welch* did, when the Word *Victory* came from the mouth of the person that *pray'd* with him, and he catch'd hold on it with over-powering never-ending Joy, Crying *Victory, Victory, Victory now forevermore*. Yea, leave not off, till you come to say with *Paul*. *I have fought the good Fight, there is now laid up for me a Crown of Righteousness*. Amen.

And now, --- Do thou grant unto us, O Lord our God, That we being delivered out of the hands of our Enemies, might serve thee in Holiness and Righteousness all the dayes of our Lives.

3 AU59

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 Quia; Deo fidei; Militat omnis homo.

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ERRATA.

Page 45. line. 2. read, *English-men's* p. 38.
l. 12. r. *Knighthood*. p. 64. l. 12. r.
which are Smitten with them. p. 70. l. 8.
r. the worst Enemy. *ibid.* l. 12. r. a *Crujan* horse.

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